كيف يجب علينا أن نفسر القرآن الكريم؟

How are we Obligated to Interpret the Noble Qur'aan?

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About the Book: This book is a complete translation of a treatise entitled ***"Kayfa Yajibu 'alaynaa an Nufassir al-Qur'aan-al-Kareem"*** (How are we Obligated to Interpret the Noble Qur'aan). The source used for the translation was the Al-Maktabah al-Islaamiyyah first edition published in 1421H.

The foundation of this treatise is questions that were posed to the Shaikh, may Allaah have mercy on him, to which he responded in recorded format. These questions and answers were then transcribed, printed on paper and presented to the Shaikh who read them and commented on them in his own handwriting.

The publishing house printed and distributed the book after the death of Imaam Al-Albaanee due to the great benefit found in the work since the author discusses several rules and principles related to interpreting the meanings of the Qur'aan, which every Muslim should follow when trying to understand the Book of Allaah.

It is important to note also that in his biographical account of Imaam Al-Albaanee, Shaikh 'Alee Al-Halabee counted this treatise as being one of his works.

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TEXT OF THE BOOK

[1] Question: Noble Shaikh, I read a hadeeth in a small book, which states: **"Take what you wish from the Qur'aan for whatever you wish (i.e. need)."**[1] Is this hadeeth authentic? Please benefit us, may Allaah reward you.

[1] Answer: This hadeeth: **"Take what you wish from the Qur'aan for whatever you wish (i.e. need)"** is a hadeeth that has become famous amongst some tongues. But unfortunately, it is one of those hadeeths that have no basis in the Sunnah. So because of this, it is not permissible to report it or ascribe it to the Prophet ﷺ.

Furthermore, this vast and comprehensive understanding (found in the hadeeth) is not valid and not established at all in the Legislation of Islaam: **"Take what you wish from the Qur'aan for whatever you wish."** So for example, (this hadeeth indicates that) I can just sit at home and not go out to work in my job or occupation, instead seeking sustenance from my Lord – that He send it down to me from the sky – since I am taking what I wish from the Qur'aan! Who says such a thing!!!

Therefore, this is a false statement. Perhaps it is a narration that was fabricated by those lazy Sufis who are accustomed to sitting and residing in those places they call *ribaataat* (hospices). They gather in these areas and sit there awaiting Allaah's sustenance from those people who bring it to them. This is in spite of them knowing that this is not from the nature of a Muslim since the Prophet ﷺ nurtured everyone to have high aspirations and to be dignified, as he ﷺ said: **"The upper hand is better than the lower hand. The upper hand is the one that gives and the lower hand is the one that asks (i.e. begs)."** [2]

Concerning this topic, I was amazed by a story I once read regarding one of these ascetics and Sufis, but I will not prolong it since their tales are many and bizarre:

They claim that one of them went out one time traveling throughout the land without any provisions. So it got to the point that he was about to die from hunger when a village appeared to him from afar, so he walked to it. This was on a Friday. According to his perception, he had gone out while putting all of his reliance upon Allaah.

So in order not to invalidate this so called "reliance", according to his view, he didn't make himself visible to the gathering of people in the masjid. Rather, he hid himself under the mimbar (pulpit) so that no one would notice him. But he kept telling himself that perhaps someone would detect him. In the meantime, the speaker (*khateeb*)

[1] *Silsilat-ul-Ahaadeeth ad-Da'eefah* (557)
[2] *Saheeh Al-Bukhaaree* (1429) and the wording is from him and *Saheeh Muslim* (1033)

delivered his sermon and this man failed to pray along with the congregation! After, the Imaam finished giving his sermon and praying, the people began exiting the doors of the masjid in groups and individually. This was such that the man felt that the masjid would soon be empty, at which point the doors would be locked and he would remain alone in the masjid without any food or drink.

So he had no choice but to make some sounds like that of one clearing his throat in order to let those present known that he was there. Some people realized someone was there so they went and found a man that looked like he had nearly transformed to just bones due to hunger and thirst. The people took hold of him and rushed to assist him.

They asked him: "Who are you, sir?"

He replied: "I am a *zaahid* (ascetic), one who puts his reliance in Allaah."

They said: "How can you say 'I am one who puts his reliance in Allaah' when you almost died. If you had truly put your reliance in Allaah, you would not have asked (for help), nor would you have alerted the people to your presence by clearing your throat. And as a result you would have died due to your sin!"

This is an example of the extent that can be reached due to the likes of this hadeeth: "Take what you wish from the Qur'aan for whatever you wish (i.e. need)."

To summarize: This hadeeth has no basis to it.

[2] Question: Noble Shaikh! The Qur'aaniyoon[3] say: Allaah says:

وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً

"And We have explained everything in detail with a full explanation." [Surah Al-Israa: 12]

And Allaah says:

مَّا فَرَّطْنَا فِي الكِتَابِ مِن شَيْءٍ

"We have not neglected anything in the Book." [Surah Al-An'aam: 38]

[3] **Translator's Note:** This is a name given to those who claim that the Qur'aan is sufficient for deriving rules and laws in Islaam and that there is no need to turn to the Sunnah. Some even go so far as to reject the Sunnah in its entirety and rely solely on the Qur'aan.

And the Messenger of Allaah ﷺ said: **"Verily this Qur'aan – part of it is in the Hand of Allaah and part of it is in your hands. So hold fast onto it, for you will never go astray nor will you ever be ruined after it."**[4] We would like your comments on this?

[2] Answer: As for Allaah's saying: **"We have not neglected anything in the Book"**, what is meant by the word **"Book"** here is the Preserved Tablet and not the Noble Qur'aan.

And as for Allaah's statement: **"And We have explained everything in detail with a full explanation"**, if you attach what was explained previously to the Noble Qur'aan, then it becomes certain that Allaah has indeed explained everything in detail, however with another provision. You are aware that an explanation may at times be general, such as when one places general rules under which exist many particulars the likes of which cannot be confined due to their large number. So by the Wise Legislator placing well-known rules for these many particulars, the meaning of the noble ayah becomes apparent.

The explanation may also be detailed, and this is what is obvious from this ayah as the Prophet ﷺ said: **"I have not left behind anything that Allaah commanded me with except that I have ordered you to do it. And I have not left behind anything that Allaah forbade me from except that I have forbidden you from it."** [5]

So the explanation may at times be with rules, which many particulars (and details) fall under. And at other times it may be in such detail in terms of the vocabulary of the acts of worship and laws that it does not require being referenced to any of these rules.

Among the rules that numerous branches fall under – and which show the greatness of Islaam and the vast scope of Islaam in legislating – for example, are:

The Prophet's ﷺ statement: **"There is no harming (of oneself) or others."** [6]

The Prophet's ﷺ statement: **"Every intoxicant is alcohol and every alcohol is unlawful."** [7]

And his ﷺ statement: **"Every innovation is misguidance, and every misguidance is in the Hellfire."** [8]

These are rules and generalizations that do not exclude anything related to harming of one's self or harming of one's wealth, with respect to the first hadeeth, nor does it exclude anything related to that which intoxicates, with respect to the second

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[4] *Saheeh At-Targheeb wat-Tarheeb* (1/93/35)
[5] *Silsilat-ul-Ahaadeeth as-Saheehah* (1803)
[6] *Saheeh al-Jaami'-us-Sagheer* (7517)
[7] *Irwaa'-ul-Ghaleel* (8/40/2373)
[8] *Saheeh at-Targheeb wat-Tarheeb* (1/92/34) and *Salaat-ut-Taraaweeh* (pg. 75)

hadeeth, whether the intoxicant is derived from grapes, which is the most popular form, or from corn or from any other substance. So long as the product is an intoxicant, it is unlawful (Haraam).

The same goes for the third hadeeth – it is not possible to take into account the number of innovations due to their large amount. It is not possible to account for all of them. However in spite of this, this hadeeth – even though brief in size – states with all clarity: **"Every innovation is misguidance, and every misguidance is in the Hellfire."**

This is a detailed statement but with rules.

As for the laws that you are aware of, they are explained in detail by words that have been mentioned in the Sunnah in most cases and at times they are mentioned in the noble Qur'aan as is the case with the laws of inheritance, for example.

As for the hadeeth that was mentioned in the question, then it is an authentic hadeeth, and acting upon it is what we should try to adhere to as stated in the hadeeth in which the Prophet ﷺ said: **"I have left two things amongst you by which you will never go astray so long as you hold steadfast onto them: The Book of Allaah and the Sunnah of His Messenger."** [9]

So holding steadfast onto the Rope of Allaah – which is in our hands – refers to acting upon the Sunnah, which explains the noble Qur'aan.

[3] Question: There are some who say that if a hadeeth contradicts an ayah in the Qur'aan, it should be rejected no matter what level of authenticity it has. Then they use as an example the hadeeth: **"Indeed the deceased person will be punished (in the grave) due to the crying of his family for him."**[10] They use the statement of 'Aa'ishah in which she used Allaah's saying to refute this hadeeth:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

"And no bearer of burdens shall bear the burden of another." [Surah Faatir: 18] How do we respond to those who say this?

[3] Answer: Rejecting this hadeeth falls under the issues related to rejecting the Sunnah by way of the Qur'aan. So this shows the deviation of this way of thinking.

As for the response to this hadeeth – and I am referring here particularly to those who adhere to the hadeeth of 'Aa'ishah, then it is as follows:

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[9] *Mishkaat-ul-Masaabeeh* (1/66/186)
[10] *Saheeh al-Jaami'-us-Sagheer* (1970)

First: From a hadeeth standpoint: There is no way to reject this hadeeth from a hadeeth standpoint due to two reasons:

1. It has been reported through an authentic chain of narration from Ibn 'Umar ﵁.

2. Ibn 'Umar ﵁ is not alone in reporting it, rather he was followed in that by 'Umar bin Al-Khattaab ﵁. Furthermore, he and his son are not alone in reporting it either, for they were also followed in that by Al-Mugheerah bin Shu'bah ﵁. This is what comes to my mind at this time since the reports of all three of these Companions can be found in the two *Saheeh* Collections.

And if a person were to conduct an exclusive research on this hadeeth, he would find other paths of narration for it. These three ahaadeeth all have authentic chains of narration so they cannot be rejected just based on the claim that they "contradict" the noble Qur'aan.

Second: From a tafseer standpoint: This is since the scholars have explained this hadeeth in two ways:

1. This hadeeth only applies to a deceased person who knew during the course of his life that his family would commit oppositions to the Religion after his death and did not advise them. Nor he did direct them to not cry over him since this crying would serve as a means for his being punished in the grave.

The usage of the word **"the"** when referring to the **"deceased person"** is not all-encompassing and inclusive. Meaning: The hadeeth does not mean that every deceased person will be punished due to the crying of his family members. Rather, the word "the" is for a specific designation, meaning it refers to only those who do not advise others to not commit what opposes the Religion after his death. So this is the type of person who will be punished by the crying of his family over him.

As for the one who takes charge of advising his family and directing them with religious guidelines such as to not wail over him and to not commit the offenses that are done ,particularly in this era, then such a person will not be punished. But if he does not direct and advise (his family), he will be punished.

This is the detailed breakdown that we are required to understand from the first explanation, in accordance to the interpretation of many well known and famous scholars such as An-Nawawee and others. So when we come to comprehend this detailed breakdown, it becomes clear that there is in fact no contradiction between this hadeeth and Allaah's statement:

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

"And no bearer of burdens shall bear the burden of another." [Surah Al-An'aam: 164]

A contradiction only becomes apparent if the word **"the"** in the word **"the deceased person"** is understood to be all-inclusive, meaning that it encompasses everyone who dies. This is where the hadeeth becomes obscure and contradicts the noble ayah in the Qur'aan. But if we comprehend the meaning of the hadeeth according to what was mentioned before, there would be no more contradictions or obscurities since we would understand that the one who is being punished (in the grave) is only like that because he failed to advise and direct his family members (before his death). This is the first manner in which this hadeeth has been interpreted in order to repel this so-called "contradiction."

2. A second interpretation has been mentioned by Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, in some of his writings. And it is that the punishment here does not refer to the punishment in the grave or the punishment in the Hereafter but rather, that it only refers to pain and sorrow. Meaning: When a deceased person hears the crying of his family for him, he will feel bad and sorrowful for their grief over him.

This is what Shaikh-ul-Islaam Ibn Taimiyyah said. If it is correct, it would eradicate the root of the misconception.

However, I say: Such an explanation goes against two facts, which is why we can only rely on the first explanation of this hadeeth:

The First Fact: The report from Al-Mugheerah bin Shu'abah ﷺ that I indicated previously has an addition to it that clarifies that the punishment here does not refer to just pain and sorrow, but rather that it refers to actual punishment, i.e. punishment in the Hellfire, unless Allaah forgives him. This is clearly stated in Allaah's saying:

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

"Verily, Allaah does not forgive that partners be associated with Him (in worship), but He forgives what is less than that to whom He wills." [Surah An-Nisaa: 48]

In the narration of Al-Mugheerah ﷺ it states: **"Indeed, the deceased person will be punished due to the crying of his family over him on the Day of Judgement."** So this clearly states that the deceased will be punished due to his family crying over him on the Day of Judgement and not in his grave, which is what Ibn Taimiyyah explained as meaning pain and sorrow.

The Second Fact: When a person dies, he does not feel anything that goes on around him whether good or bad, as indicated by evidences in the Qur'aan and Sunnah, except in certain cases, which have been mentioned in some ahaadeeth either as a

rule for every deceased person or for some only whom Allaah enables to hear some things that will cause them pain.

So firstly there is the hadeeth reported by Al-Bukhaaree in his *Saheeh* from Anas bin Maalik ﷺ in which he narrated that the Messenger of Allaah ﷺ said: **"Verily, when a servant (of Allaah) is placed in his grave, and his companions depart from him – at the point where he can still hear their footsteps – two angels come to him."** [11]

This authentic hadeeth affirms a special type of hearing that a deceased person will have at the time he is buried and the people are walking away from him. Meaning: At the time that the two angels come to sit by him, his soul returns to his body and in this state of being, he is able to hear the footsteps (of his loved ones walking away). Therefore, the hadeeth does not mean on the outset that this deceased person and all deceased people will have their souls returned to them and that they will remain with the ability to hear the footsteps of the people passing by the graves up until the day that they will be resurrected. No.

This is a specific circumstance and a special type of hearing on the part of the deceased since his soul has returned to him. So if we were to go by the interpretation of Ibn Taimiyyah at this point, we would be forced to expand the senses of the deceased person to include everything that goes on around him whether at the time he is being transferred to his grave before his burial or after he is placed in his grave – meaning that he can hear his living family members crying over him. This requires a textual proof, which is missing. This is first.

Secondly, some texts from the Qur'aan and the authentic Sunnah indicate that the deceased cannot hear. This is a huge topic and requires an in-depth discussion. However I will mention one hadeeth by which I will close the answer to this question. And it is the statement of the Prophet ﷺ in which he said: **"Verily, Allaah has angels that roam throughout earth who convey to me the greetings (of Salaam) on behalf of my ummah."** [12]

What is meant by **"roam"** is that they frequent gatherings. So every time a Muslim sends *Salaat* (praises) on the Prophet, there is an assigned angel that conveys this greeting from that Muslim to the Prophet ﷺ. So if the deceased could hear, the one with the most right from those deceased to hear would be our Prophet ﷺ due to Allaah's favoring him and particularizing him with special qualities and attributes over all of the prophets, messengers, and rest of mankind. So if anyone had the ability to hear, it would surely be the Messenger of Allaah ﷺ. And furthermore, if the Prophet ﷺ were able

[11] *Saheeh al-Jaami'-us-Sagheer* (1675)
[12] *Saheeh al-Jaami'-us-Sagheer* (2174)

to hear anything after his death, he would hear the *Salaat* (praises) of his ummah) on him.

So here we come to understand the error, or the deviation, of those who ask assistance – not from the Prophet ﷺ – but rather from those less than him, whether messengers, prophets or righteous people. This is since if they were to ask assistance from the Messenger ﷺ, he would not hear them as is clearly stated in the Qur'aan:

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ عِبَادٌ أَمْثَالُكُمْ

"And those whom you call besides Allaah are servants (of Allaah) just like you." [Surah Al-A'raaf: 194]

And in His saying:

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءكُمْ

"If you supplicate to them, they cannot hear your supplication." [Surah Faatir: 14]

So therefore, after they die, the deceased cannot hear unless there is some text that applies to a particular situation – as I mentioned before – such as the deceased hearing the footsteps. This concludes the answer to this question.

[4] Question: In the case where a recorder is turned on and the recitation of the noble Qur'aan is played, but some of the surrounding people do not listen to it because they're busy talking with one another, what is the ruling concerning their not listening to the Qur'aan? Are these people sinning or just the person who plays the Qur'aan on the recorder?

[4] Answer: The answer to this issue varies depending on the different circumstances in which the Qur'aan is being recited from the recorder. So if the circumstance is a gathering of knowledge, remembrance and recitation of the Qur'aan, then in this situation, it is obligatory to pay complete attention to it. And whoever doesn't do so is sinning because he is disobeying Allaah's statement in the Qur'aan:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ

"And when the Qur'aan is recited, then listen to it and remain silent, in order that you may receive mercy." [Surah Al-A'raaf: 204]

And if it is not a gathering of knowledge, remembrance and recitation of the Qur'aan, but rather, a normal gathering, such as when a person works at home or studies or

researches, then in this situation it is not permissible for this person to turn the recorder on and raise the volume of the recitation such that the sound reaches the ears of the other people inside the house or gathering. This is since, in this circumstance, these people are not responsible for listening to the Qur'aan, since they did not gather for that occasion. The one who will be held accountable is the person who raises the volume on the recorder and causes everyone else to hear it. This is since he is burdening the people and forcing them to listen to the Qur'aan in a situation in which they are not prepared to do this type of listening.

The closest example we can give of this is when one of us walks down a street in which the sounds of the butter merchant, the falafel sellers and one who sells these recorded cassette tapes can be heard. As a result, the sound of the Qur'aan fills the streets, and wherever you go, you hear it. So are those people who walk on the street – everyone on his separate way – responsible and required to remain silent for this Qur'aan that is being recited in other than its proper place?! No, rather the one who will be held accountable is only the person who burdens the people by causing them to hear the sound of the Qur'aan, whether because he does it for business purposes or because he wants to get the people's attention or for whatever other materialistic gain he does it for.

So therefore, they are treating the Qur'aan, from one perspective, as musical instruments, as occurs in some ahaadeeth.[13] They are purchasing a small gain with Allaah's verses through this method, which differs from the method used by the Jews and the Christians, about whom Allaah said:

اشْتَرَوْاْ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً

"They purchased a small gain with the verses of Allaah." [Surah At-Tawbah: 9]

[5] Question: Allaah informs us about Himself saying:

وَمَكَرُواْ وَمَكَرَ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

"And they plotted and Allaah too plotted. And Allaah is the best of plotters." [Surah Aali 'Imraan: 54]

Perhaps the minds of some people may limit the understanding of this ayah to just its apparent meaning. And maybe we are not in need of explaining it. But how is it that Allaah is the best of plotters?

[13] *Silsilat-ul-Ahaadeeth as-Saheehah* (979)

[5] Answer: This question is easy by the Grace of Allaah. This is since we are able to understand that plotting is not always necessarily characterized with being evil nor is it always necessarily characterized with being good. So perhaps a disbeliever may plot against a Muslim however this Muslim is bright and clever and not heedless and stupid. So he is aware of the plots of his disbelieving opponent and thus deals with him in retaliation to his plot. This is such that the end result is that this Muslim through his good plotting compels the disbeliever's evil plot to backfire on his own self. So can it be said that when this Muslim plotted against the disbeliever, he engaged in an illegal affair? No one says this.

It is easy to comprehend this fact from the statement of the Prophet ﷺ: **"War is deception."**[14] What can be said about deception is exactly the same that can be said about plotting. A Muslim deceiving his Muslim brother is forbidden. However, if a Muslim deceives a disbeliever who is an enemy to Allaah and an enemy to His Messenger, this is not forbidden. On the contrary, it is obligatory. The same goes for a Muslim plotting against a disbeliever who intends to plot against him, such that this Muslim reverses the plot of this disbeliever. This is a good form of plotting. This is a human being and that is a human being. But what do we say with respect to the Lord of all that exists, the All-Able, the All-Knowing, the All-Wise?

He invalidates the plots of all the plotters. This is why Allaah says: **"And Allaah is the best of plotters."** So when Allaah describes Himself with this description, our attention shuld be directed to the fact that plotting – even on the part of humans – is not always negative. This is since Allaah says: **"The best of plotters."** So there is plotting that is good and plotting that is bad. So whoever plots for a good reason should not be condemned. And Allaah, Mighty and Majestic, is as He says, the **"best of plotters."**

In brief, I say: Whatever suppositions may come to your mind, Allaah is contrary to that. So if a person imagines something that is not befitting to Allaah, then he should know right away that he is wrong. Hence this ayah contains praise for Allaah, so there is nothing in it that is impermissible to ascribe to Allaah.

[6] Question: How do we combine between the two ayahs:

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

"Whoever seeks other than Islaam as a Religion, it will never be accepted from him" [Surah Aali 'Imraan: 85] and

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالصَّابِؤُونَ وَالنَّصَارَى مَنْ آمَنَ

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[14] *Saheeh Al-Bukhaaree* (3030) and *Saheeh Muslim* (1740)

بِاللّهِ وَالْيَوْمِ الآخِرِ وعَمِلَ صَالِحًا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

"Verily, those who have believed and those who were Jews, Sabians, and Christians who believed in Allaah and the Last Day and do righteous deeds – there is no fear upon them nor do they worry." [Surah Al-Maa'idah: 69]?

[6] Answer: There is no contradiction between these two ayahs as the question suggests. And this is because the verse about Islaam (3: 85) came after the Message of Islaam was conveyed to those people whom Allah described in the second ayah as: **"There is no fear upon them nor do they worry."**

Allaah mentions amongst them the Sabians. When the word Sabian is mentioned what quickly comes to mind is a reference to those who worship the stars. However, in reality, this term applies to all people that fall into Shirk after having been from among the adherents of Tawheed. So the Sabians were once proponents of pure Monotheism, but then they were subjected to polytheism and worshipping of stars. So the ones mentioned in this verse refer to the believers amongst them, the adherents of Tawheed.

Before the Message of Islaam came, these people were like the Jews and Christians, whom were also mentioned in the same list as the Sabians. So this refers to those among them that were practicing their Religion at their time. They were from among the believers of whom: **"There is no fear upon them nor do they worry."**

However, after Allaah sent Muhammad ﷺ with the Religion of Islaam, the Message of Islaam was conveyed to these three types of people – the Jews, the Christians and the Sabians. And so nothing else but Islaam was accepted from them.

Therefore, Allaah's statement: **"Whoever seeks other than Islaam as a Religion"** refers to after Islaam was conveyed to him upon the tongue of the Messenger ﷺ and after the Message of Islaam was passed on to him. So at that point, nothing other than Islaam was acceptable

As for those who died before the advent of the Messenger of Allaah ﷺ or those who are alive today on the face of the earth but yet the Message of Islaam has not reached them or the Message of Islaam has reached them but in a manner that is distorted from its true and original state – as I have mentioned in some occasions about the Qadiyanis, for example, who today have spread throughout Europe and America, claiming Islaam, however this Islaam, which they claim to be upon is not from Islaam at all, since they believe that prophets will come after the final Prophet, Muhammad ﷺ – then these people, among the Europeans and Americans that have been called to the Qadiyani form of Islam while the true Message of Islaam was not conveyed to them, they fall into two categories:

The first category contains those who remained upon their prior (pure) Religion and held steadfast onto it. This is how the ayah: "**there is no fear upon them nor do they worry"** should be understood.

The second category consists of those who deviated from this Religion – as is the case with many Muslims today – so the proof is established against them.

As for those whom the Call to Islaam has not been conveyed to at all – whether after Islaam came or before it, such people will get a special treatment in the Hereafter. And it is by Allaah sending them a messenger that will test them, just as the people were tested in the worldly life. So whoever answers the call of this messenger on the Day of Judgement and obeys him will enter Paradise. And whoever disobeys him will enter the Hellfire. [15]

[7] Question: Allaah says:

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

"And We placed veils upon their hearts – so that they understand it not – and deafness in their ears." [Surah Al-An'aam: 25]

Some people perceive this ayah to contain a sense of coercion in it (on the part of Allaah). So what is your opinion with regards to this?

[7] Answer: This **"placing"** is an existential (*kawnee*) type of placing. In order to understand this, we must explain the meaning of Allaah's Divine Desire (*Iraadah*). Divine Desire is divided into two categories.

The *Shar'ee* (Legislative) Desire and the *Kawnee* (Existential) Desire

The Legislative Desire is everything that Allaah has legislated for His servants and incited them to do, such as acts of worship and obedience, regardless of their rulings, whether obligatory or recommended. Allaah desires and loves these acts of worship and obedience.

As for the Existential Desire, it may at times be something that Allaah did not legislate but yet preordained. This type of Desire is only called "Existential Desire" since its term was derived from Allaah's statement:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

[15] See *Silsilat-ul-Ahaadeeth as-Saheehah* (2468)

"Verily, His Command – when He desires something – is only that He says to it 'Be' and it is." [Surah YaaSeen: 82]

The word **"something"** here is an indefinite noun which consists of everything, whether acts of obedience or acts of disobedience. Such things come into existence by Allaah's saying to it: "Be." Meaning: It occurs through His Will, Ordainment, and Pre-Decree. So if we come to realize this Existential Desire, which includes everything regardless if it is an act of obedience or an act of disobedience, it will definitely lead us back to the subject of *Al-Qadaa wal-Qadar* (Allaah's Divine Ordainment and Pre-Decree, since Allaah's statement: **"Verily, His Command – when He desires something – is only that He says to it 'Be' and it is"** means that the thing to which He said **"Be"** is something He decreed, which will definitely come into existence.

Everything, according to Allaah, is decreed – it either consists of good or it consists of evil. However, that which applies from it to us – the two species of mankind and jinn who have been ordered by Allaah and are accountable for our actions – is that we look at what we do. The things we do either occur purely from our desire and free choice or they occur in spite of what we desire. Acts of obedience or disobedience do not apply to this second category and the end result of it is not Paradise or Hellfire. It is only the first category that the religious laws revolve around. And it is based on this that a person will be rewarded with either Paradise or the Hellfire. This means that whatever a person does based on his own desire and whatever he chases after through His actions and free choice, this is what he will be held accountable for. If it is good, then he will have good and if it is bad, then he will have bad.

The fact that a person has a free choice in a large portion of his actions is a fact that cannot be argued with whether religiously or intellectually.

As for religiously, there are numerous texts from the Qur'aan and Sunnah that confirm that a person may choose to do what he is ordered to do and abandon what he is forbidden from doing. These texts are too numerous to mention.

As for intellectually, it is clear to every person that is void of whims and desires that whenever he speaks or walks or eats or drinks or does anything that involves his free will, he is choosing on his own to do that action and not being forced to do that at all. For example, if I wish to speak right now, there is naturally no one that can force me to do that. However, this speech (of mine) is pre-decreed. What is meant by my speaking these words in spite of it being pre-decreed is that it is pre-ordained along with my free choice of what I will say and talk about. However, I have the ability to remain silent to make clear – to those doubtful about what I'm saying – that I have a free choice in the matter of speaking.

So therefore, the fact that a person has a free choice and a free will is something that cannot be disputed or argued against. And as for one who does argue against such a fact, then this person is only arguing philosophically and casting doubts on self-evident intuitions. And when a person reaches this stage, he can no longer be talked to (logically).

Therefore, the actions of a human being are divided into two categories:

1. Those that are done out of his choice and free will
2. Those that are done as a result of him being forced and coerced to

We have nothing to say about the actions that are done due to coercion – not from a religious perspective or from a real-life perspective. The religion is only concerned with the matters of free choice and free will. This is the truth of the matter. If we implant this into our minds, we will be able to understand the afore-mentioned ayah: **"And We placed veils upon their hearts."** This refers to the Existential Placing. We must remember that the afore-mentioned ayah: **"Verily, His Command – when He desires something"** refers to the Existential Desire. However, it is not done against the will and choice of this person whom Allaah has placed veils over his heart.

Here is an example of this from an actual perspective: When a human being is created, he is formed while his flesh is still soft and tender. Then as he gets older and older, his flesh becomes harder and his bones become stronger. However, not all people are the same in this regard. So lets say for example this person is devoted to (learning) some type of study or science. What part of the body will grow strong in this person? His mind will strengthen. His brain will become stronger in the field that he preoccupies it with and applies all of its abilities on. However, from a physical standpoint, his body will not strengthen nor will his muscles develop.

The opposite of this is exactly true as well, for there may be a person that completely applies himself physically. So everyday he engages in sports and physical training – as we say today. Such a person's muscles and body will progress and become strong. And he will acquire an image just like those that we see sometimes in real-life and sometimes in pictures in which for example the bodies of these athletes have become all muscle. Was this person created this way? Or did he earn and acquire for himself this strong physique loaded with muscles? This is something that he has attained based on his own actions and free choice.

This is the same example as someone who lingers in his misguidance, rejection, disbelief and denial and as a result attains this condition of these veils being placed by Allaah over his heart, not because Allaah compelled and forced this upon him but rather due to his actions and free choice.

So this is the existential placing which these disbelieving people have acquired (for themselves). They have gotten themselves to this point, which the ignorant think they were forced into, when in reality, such a fate was not obliged upon them, but rather came about due to what their own hands earned. And Allaah does not oppress His servants.

[8] Question: What is the ruling on kissing the Qur'aan?

[8] Answer: We believe that this act falls under the general meaning of certain *ahaadeeth* (forbidding innovations), such as the Prophet's ﷺ statement: **"Beware of newly-invented matters for indeed every newly-invented matter is an innovation, and every innovation is misguidance."**[16] And in one narration of the hadeeth, it states: **"And every misguidance is in the Hellfire."** [17]

Many people hold a certain position with regard to this issue, saying: "What's wrong with that? It's only a way of showing our love and respect for this noble Qur'aan." So we say to them: Yes, that's true. This only shows one's love and respect for the noble Qur'aan. However, was this form of respect hidden from the first generation, which consisted of the Companions of Allaah's Messenger ﷺ? And likewise was it unknown to those who succeeded the Companions (Taabi'een), as well as their successors (Atbaa' at-Taabi'een) who came after them? No doubt the answer will be as the scholars amongst the Salaf used to say: "If it were good, they would have preceded us in (doing) it."

This is one perspective. As for another perspective then we must ask the question: What is the foundation with regard to kissing something – that it is permissible or forbidden?

This requires us to mention the hadeeth reported by the two Shaikhs (Al-Bukhaaree and Muslim) in their *Saheeh* Collections, to remind those who wish to remember, and to make it known how far the Muslims are today from their righteous predecessors and their understanding and methods used to resolve matters that occurred to them.

The hadeeth I'm referring to is the one reported by 'Abbaas bin Rabee'ah who narrated: "I saw 'Umar bin Al-Khattaab ؓ kissing the (Black) Stone and saying: **'I know that you are just a stone and that you can't cause harm or bring benefit. So if it weren't that I saw the Messenger of Allaah ﷺ kissing you, I would not have kissed you.'**" [18]

What is the meaning of these words from Al-Faarooq: **"If it weren't that I saw the Messenger of Allaah ﷺ kissing you, I would not have kissed you?!"**

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[16] *Saheeh at-Targheeb wat-Tarheeb* (1/92/34)
[17] *Salaat-ut-Taraaweeh* (pg. 75)
[18] *Saheeh at-Targheeb wat-Tarheeb* (1/94/41)

So why then did 'Umar kiss the Black Stone, which as is stated in the authentic hadeeth: **"The Black Stone is from Paradise?"** [19]

Did he kiss it based on some logical reasoning that came from him, like that made by those who this question is about, who use their logic on this issue, saying: "This is the Speech of Allaah, and we will kiss it?"

Did 'Umar say: "This stone is a relic from Paradise, which was promised to those who obey Allaah, so I will kiss it – I don't need any text from Allaah's Messenger to show me that it is legislated (in the Religion) to kiss it?!" Or did he treat this "trivial" matter, as some people nowadays want to say, with the slogan that we invite to, which we call the Salafee slogan - which is sincerely following only the Messenger and those who abide by his Sunnah until the Day of Judgement? This was the stance of 'Umar ﷺ, such that he said: **"If it weren't that I saw the Messenger of Allaah ﷺ kissing you, I would not have kissed you?!"**

So the foundation with regard to this type of kissing is that we treat it based on the past Sunnah, not that we pass judgement on matters based on our whims, as we indicated earlier, such that we say (for example): "This is something good, so what's wrong with it?!"

Recall with me what the (first) reaction of Zayd bin Thaabit ﷺ was when Abu Bakr and 'Umar presented him with the task of compiling the Qur'aan in order to protect it from being lost. He ﷺ told them: **"How can you do something that the Messenger of Allaah ﷺ didn't do?"** [20]

But the Muslims of today do not have this kind of understanding at all.

If it is said to the one who kisses the *mus-haf*: **"How can you do something that Allaah's Messenger ﷺ didn't do?"** He will counter you with many strange answers, such as: "My brother, what's wrong with that?! I'm only showing respect for the Qur'aan!" So tell him: "My brother, these words fall back on you! Are you saying the Messenger of Allaah didn't used to show respect to the Qur'aan?!" There is no doubt that the Prophet ﷺ used to respect the Qur'aan, but in spite of this, he wouldn't kiss it.

Or they may argue: "You forbid us from kissing the Qur'aan, yet look at you, you ride in cars and travel by plane. And these things are innovations!" The refutation of this is based on what you heard previously – that the innovation that is misguidance is only that which occurs with regard to the Religion.

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[19] *Saheeh al-Jaami'-us-Sagheer* (3174)

[20] **Translator's Note:** Refer to *Saheeh Al-Bukhaaree* (Eng.) (vol. 6, hadeeth no. 201). Zayd bin Thaabit ﷺ was one of those who used to write down the revelation for the Prophet ﷺ.

As for those innovations that occur with regard to worldly matters, then as we stated previously, they may at times be permissible and at times be prohibited, and so on. This is something that is well known, and needs no examples.

So a person that rides aboard a plane in order to travel to the Sacred House so that he can make pilgrimage (Hajj), there is no doubt that this is permissible. And a person that rides on board a plane in order to travel to the west to make pilgrimage there, there is no doubt this is a sin, and so on and so forth.

As for maters related to worship, for which if someone is asked about it: "Why do you do it(?)", his reply is: "To get close to Allaah!"

I say: There is no way to get closer to Allaah except by that which Allaah legislated and prescribed. However, I would like to remind you about something which I believe is very important for establishing and supporting this principle **"Every innovation is a misguidance"** and for which my intellect's approval can play no role in whatsoever:

Some of the Salaf used to say: **"No innovation is introduced except that a Sunnah is caused to die."**

I take this fact to heart as if I can feel it with my hand, due to my constant scrutinizing of matters to see if they are innovations and if they contradict what the Messenger of Allaah ﷺ brought.

When the true people of knowledge and virtue take hold of the Qur'aan in order to recite from it, you do not see them kissing it. Rather, they only act in accordance to what is in it. But as for the common people, who have no set of rules or guidelines to curb their emotions, they say: "What's wrong with that?" But yet they don't act in accordance to what is found in it (from laws and rulings)!

So we say: **"No innovation is introduced except that a Sunnah is caused to die."**

There is another innovation similar to this one. We see some people – even the vile sinners amongst them who only have a small portion of Faith left in their hearts – who when they hear the Mu'adhin calling to prayer, they stand up! And when you ask them: "Why are you standing up?" They reply: "Out of respect for Allaah!!" But yet, they don't even go to the masaajid! They spend their time playing chess and backgammon and so on. And yet, they believe they are showing respect to their Lord by standing up like this. Where did this form of standing come from?? Naturally, it came from a fabricated hadeeth that has no source to it, which is: **"When you hear the Adhaan (call to prayer), then stand up."** [21]

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[21] *Silsilat-ul-Ahaadeeth ad-Da'eefah* (711)

There is no source for this hadeeth. Rather, it came by way of a distortion (of an authentic hadeeth) by some weak narrators and liars, who reported **"Stand"** (*qoomoo*) instead of **"Say"** (*qooloo*), whilst at the same time abridging the authentic hadeeth: **"When you hear the Adhaan, then say (*qooloo*) just as he says. Then send Salaat upon me…"** [22]

So look at how the Devil beautifies innovations to people, such that they feel content with themselves that they are believers who respect the rites of Allaah – the proof for this being: when they take the *mus-haf*, they kiss it, and when they hear the Adhaan, they stand up!!

But does he act upon the Qur'aan? He doesn't act upon the Qur'aan! So, for example, he may pray, but does he avoid delving into prohibitions? Does he avoid taking interest or giving it? Does he avoid spreading amongst the people the means that will increase them in their disobedience to Allaah? Does he…Does he…and so on and so forth?? These questions may never end. This is why we stop and suffice with that which Allaah has legislated for us from acts of obedience and worship without adding one single letter to that. This is since the matter is as the Prophet ﷺ said: **"I have not left behind anything that Allaah commanded you with except that I ordered you to do it."**

So will this thing that you do bring you closer to Allaah? If the answer is yes, then bring a text from Allaah's Messenger ﷺ concerning that. Their answer will be: "There is no text for that." So in this case, it's an innovation, and every innovation is misguidance and every misguidance is in the Hellfire.

No one should argue back to someone saying: "This issue is something so trivial, yet in spite of that, its misguidance and the one who does will be in the Hellfire??"

Imaam Ash-Shaatibee responded to the likes of this question, saying: "Every innovation, no matter how small it may be, is misguidance."

One should not look with regard to this ruling – i.e. that it's misguidance – to the innovation itself. Rather, one should look with respect to this ruling at the place in which this innovation has been introduced into. What is this place? The place I am referring to is the Legislation of Islaam, which has been completed and made perfect. So it is not proper for anyone to try to "amend it" by introducing an innovation into it, whether big or small. This is where the **"misguidance"** of innovations comes from. The misguidance doesn't come from just him introducing the innovation into Islaam, but rather because of the fact that he is giving (himself) the ability to amend the Legislation (of Islaam), above that of our Lord and above our Prophet ﷺ!

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[22] *Saheeh Muslim* (384)

[9] Question: How are we obligated to interpret the noble Qur'aan?

[9] Answer: Allaah, Blessed and Exalted, sent the Qur'aan down to the heart of His Messenger, Muhammad, in order to bring mankind from out of the darkness of disbelief and ignorance to the light of Islaam. Allaah says:

الر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

"Alif-Laam-Raa. This is a Book which We have revealed unto you (O Muhammad) in order that you may lead mankind from out of the darkness (of disbelief) into the light (of Islaam), by the permission of their Lord, to the path of the All-Mighty, the Most Praiseworthy." [Surah Ibraaheem: 1]

And He placed His Messenger ﷺ to clarify, interpret and explain what is in the Qur'aan. Allaah says:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"And We revealed to you (O Muhammad), the Reminder (i.e. the Sunnah), in order for you to explain to mankind what was (already) revealed to them, and so that they may reflect." [Surah An-Nahl: 44]

So the Sunnah came in order to explain and clarify what is found in the noble Qur'aan. It is (also) a revelation sent by Allaah, as He says:

وَمَا يَنطِقُ عَنِ الْهَوَى . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

"And he (i.e. Muhammad) does not speak from his own desire. Rather, it is just revelation that is revealed to him." [Surah An-Najm: 3-4]

Furthermore, the Prophet ﷺ said: **"I was indeed given the Qur'aan and something similar to it along with it. It is imminent that there will come a time where a man who has eaten to his full will recline on his couch and say: 'Stick to the Qur'aan. Whatever you find in it that is Halaal (lawful), then declare it lawful. And whatever you find in it that is Haraam (unlawful), then declare it unlawful!' Whereas, whatever Allaah's Messenger made unlawful is just like what Allaah made unlawful."** [23]

[23] See the referencing of *Mishkaat-ul-Masaabeeh* (no. 163)

So the first source that must be used to interpret the noble Qur'aan is the Qur'an (itself) along with the Sunnah, which consists of the Prophet's statements, actions and silent approvals. Then after that, it must be interpreted using the interpretations (tafseer) of the people of knowledge, at the head of whom are the Companions of the Prophet ﷺ. And the foremost amongst the Companions with regard to this subject (tafseer) is 'Abdullaah bin Mas'ood ؓ. This is due to several factors, one being that he was one of the first to accompany the Prophet ﷺ (i.e. accept Islaam), and another being that he ؓ would give strong emphasis to asking about, understanding, and interpreting the Qur'aan. Then after him comes 'Abdullaah bin 'Abbaas ؓ, about whom 'Abdullaah bin Mas'ood ؓ said: **"He is the interpreter (*turjumaan*) of the Qur'aan."**

Then after them, any Companion whose interpretation (tafseer) of an ayah can be authentically confirmed – and there exists no difference of opinion amongst the Companions regarding it, we accept this interpretation (tafseer) from him with full contentment, submission and reliance. And if no such tafseer can be found (from the Companions) regarding a particular ayah, then we take its tafseer from the Taabi'een, particularly those who specialized in studying tafseer under the Companions of Allaah's Messenger ﷺ, such as Sa'eed bin Jubair, Taawoos and others who are well known for their studying of tafseer under some of the Companions, particularly Ibn 'Abbaas ؓ, as we mentioned previously.

Unfortunately, there are some *ayaat* that are interpreted according to a certain opinion or *madh-hab* (school of Jurisprudence), and for which no direct explanation from the Prophet ﷺ can be found. So because of this, some latter-day individuals relied solely on applying such *ayaat* according to their *madh-hab* in order to interpret them. And this is an extremely dangerous matter – where ayaat are interpreted in order to support one's *madh-hab* and (personal) views – whereas the scholars of tafseer have interpreted these verses in a different way than the adherents of these *madhaahib* have interpreted them.

Perhaps, we should mention an example of this, which is Allaah's statement:

فَاقْرَؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآن

"So recite what is easy from the Qur'aan." [Surah Al-Muzammil: 20]

Some of the adherents of certain *madhaahib* have interpreted this ayah to refer to just the recitation itself, meaning: What is obligatory to recite from the Qur'aan in all of the prayers is just one long ayah or three short ayaat. They said this in spite of there being reported the authentic hadeeth from the Prophet ﷺ: **"There is no prayer for the one who doesn't recite the opening chapter (Faatihah) of the Book (Qur'aan)."** [24]

[24] *Saheeh al-Jaami'-us-Sagheer* (7389)

In another hadeeth, the Prophet ﷺ said: **"Whoever performs a prayer in which he doesn't recite the opening chapter of the Book, it (i.e. his prayer) is deficient, deficient, deficient, incomplete."** [25]

The basis of proof indicated in these two hadeeths is rejected by the afore-mentioned interpretation of the above ayah, which is that the ayah refers to the recitation of the Qur'aan in general. And according to them, it is not permissible to interpret the Qur'aan except with the Sunnah that came in *mutawaatir*[26] form – meaning it is not permitted to interpret the *mutawaatir* except with the *mutawaatir*. So because of this, they rejected the two previously mentioned hadeeth due to their relying on their opinion or *madh-hab* for the interpretation of this ayah.

In spite of this, all of the scholars of tafseer, past and present, have explained that the meaning of the noble ayah **"So recite what is easy from the Qur'aan"** is: "So pray what is easy for you from the Night Prayer (*Tahajjud*)." This is since Allaah mentioned this part of the ayah in connection to His saying (i.e. the complete ayah):

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَيِاللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ
وَاللَّهُيُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْفَاقْرَؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

"Verily, your Lord knows that you stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allaah measures the night and the day. He knows that you are unable to pray the entire night, so He has turned to you (in mercy). So recite what is easy from the Qur'aan." [Surah Al-Muzammil: 20]

The last part means: "So pray what is easy for you from the Night Prayer (*Tahajjud*)." Therefore, the ayah is not in reference to what a person is obligated to recite specifically during the Night Prayer. Rather, (in this ayah), Allaah facilitates for the Muslims to pray what they are able to perform from the Night Prayer. This means that they are not obligated to pray what the Messenger of Allaah ﷺ used to pray, which was eleven rak'aat, as you are aware of.

So this is the meaning of the ayah. It is phrased in an Arabic style of "applying a portion, by which the whole is intended." Thus, Allaah's statement: **"So recite"** means **"So pray."** The prayer is the whole, while the recitation (in prayer) is the portion. The purpose of this phrasing is to clarify the importance of this portion with respect to that whole. Another example of this is Allaah's statement:

[25] *Sifat-us-Salaat* (97)
[26] **Translator's Note:** A *mutawaatir* hadeeth is a narration that has been reported by a group of people that is so large it is impossible to conceive that they conspired to lie regarding it.

أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ

"Perform the prayer from mid-day until the darkness of the night (Dhuhr, 'Asr, Maghrib, 'Ishaa), and (also) the (recitation of the) Qur'aan of Fajr (dawn)." [Surah Al-Israa: 78]

The meaning of **"the Qur'aan of Fajr"** is "the Fajr Prayer." So in this situation also, the portion is applied but the whole is intended. This is a style in the Arabic Language that is well known.

So therefore, after showing the interpretation of this ayah from the scholars of tafseer, without there being any difference of opinion amongst the past and present from them, it is not permissible to reject the first and second hadeeths (mentioned previously), claiming that they are *ahaad*,[27] and that it is not permissible to interpret the Qur'aan with *ahaad* hadeeth! This is since the afore-mentioned ayah was interpreted by the statements of the scholars who are knowledgeable of the language of the Qur'aan. This is first, and secondly, it is because the hadeeth of the Prophet ﷺ does not contradict the Qur'aan, but rather, it explains and clarifies it, as we explained in the beginning of this discussion. How can this be when this ayah has no relation to the subject of what a Muslim is obligated to recite during prayer, regardless of whether it is an obligatory or recommended prayer.

But as for the two afore-mentioned hadeeths, then it is clear that they both are on the subject of a person's prayer not being valid unless he recites Surah Al-Faatihah in it: **"There is no prayer for the one who doesn't recite the opening chapter (Faatihah) of the Book (Qur'aan)"** and **"Whoever performs a prayer in which he doesn't recite the opening chapter of the Book, it (i.e. the prayer) is deficient, deficient, deficient, incomplete."**

This means that the prayer is defective. So whoever finishes his prayer while it is deficient, then he in fact didn't pray at all. And his prayer at this point becomes invalid, as is apparent in the first hadeeth.

So if this reality becomes clear to us, we must therefore feel secure with the *ahaadeeth* that come to us from the Prophet, which are reported in the books of Sunnah, firstly, and with their authentic chains of narration, secondly. And we must have no doubts or uncertainties about them due to some philosophical approach to the *ahaadeeth*, which we hear about in current times, such as:

[27] **Translator's Note:** An *ahaad* hadeeth is a narration reported by just one narrator. It is the opposite of a *mutawaatir* narration, which is a narration reported by a group of people that is so large it is impossible to conceive that they conspired to lie regarding it.

"We only accept the *ahaad* ahaadeeth on issues regarding Laws and not for issues regarding Creed since matters of Creed cannot be established based on *ahaad* ahaadeeth."

This is what they claim! Yet we know for a fact that the Prophet ﷺ sent Mu'aadh ؓ to call the People of the Scripture to believe in Tawheed, and he was just one individual. [28]

This brief discussion is sufficient with regard to this topic that I wanted to clarify, which is related to: How are we obligated to interpret the Noble Qur'aan?

May Allaah send His praises and peace on our Prophet, Muhammad, his family, Companions and those who follow them in goodness until the Day of Recompense, and all praise is for Allaah, Lord of all that exists.

[End of the Treatise]

[28] *Saheeh Al-Bukhaaree* (1458) and *Saheeh Muslim* (19)